THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

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"Never suffer the invaluable moments of thy life to steal by unimproved and leave thee in idleness and vacancy; but be always either reading, or writing, or meditating, or employed in some useful labor for the common good."--A'KEMPIS.

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ELEMENTS OF FAITH.

ALL Christians agree that belief in the atonement of Christ is necessary to salvation, but the majority, after acknowledging the fact, go no further. They believe the city to be within the gates, but make no effort to enter, resting supinely in the delusion, for which modern teachers of religion are responsible, that the Savior has done it all and there is nothing for them to do. The idea is entertained that certain of God's children are predestined to everlasting glory, while others are, "according to the unsearchable counsel of His own will, ordained to dishonor and wrath." Thus as many as may be predestined to enjoy eternal glory need do nothing for themselves, but are chosen "out of His free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereto, and all to the praise of His glorious grace." Even this peculiar belief doesn't permit of a denial of Christ, according to its advocates. The same exposition of doctrine teaches that Christ was crucified for the sins of the world, but regards all individual effort as futile. A numerous crowd have taken what they claim to be a step forward, disclaiming belief in the predestination theory, yet insisting that Christ has done it all. This crowd place the death-bed repentant on an equal plane with the life-long observer of righteousness, a most pernicious doctrine when considered in the light of the revealed gospel.

There are a multitude of theories regarding what is meant by faith, but we shall notice two only in this article, that of mere mental assent that Jesus is the Christ, and the same acknowledgment combined with works. Advocates of the belief-alone theory, cite us to those passages of Scripture which, viewed through the vision of one disinclined towards effort, seem to permit of the single construction. A few examples follow: "For God so loved the world that he gave his Only Begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3: 16.) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast." (Eph. 2: 8, 9.) "The blood of Jesus Christ his Son cleanseth us from all sin." (I. John 1: 7.)

These passages are badly wrested to suit the convenienceof those who have a strong aversion towards work, or towards reforming their habits; an aversion so great that they would deny their Savior the quality of sincerity, and close His mouth. They cannot deny that this same Jesus taught, as recorded in other places in Holy Writ, that much besides mere acquiescence was necessary, but they seek justification in this flimsy excuse: "If He required us to do anything for ourselves, why didn't He tell us so in these instances?" As well might we argue that because our schoolmaster did not teach us all the principles of arithmetic when he taught us addition, the other principles of that science are superfluous. It is plainly pointed out in the last verse of the gospel according to Saint John, that there were many other things which Jesus did that were not written at all. "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (John 21: 25.)

Then again, the things that Jesus taught in the presence of those historians, did not appeal with equal force to all, for one writer places great stress upon one point, while another emphasizes something else. These references are given to make clear the fact that the Lord did not teach all phases of faith every time He spoke, but enunciated principles as the occasion required. We do not believe that the Savior advanced any principle or doctrine in vain, but that everything He taught was of vital importance. Furthermore, from the language used in the Scriptures, we conclude with good reason,that He did not teach anything, or put any burden upon the inhabitants of the earth that was not necessary, or positively *imperative.* When He said: "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14: 6), there is no doubt that He meant it, every word, otherwise we impute to our Lord vain things. If then, this is the law, that no man cometh to the Father except through Jesus Christ, and He taught nothing vain, we have no right to ignore *anything* that He taught *at any time.*

The first passage of Scripture quoted under the belief-alone theory in this article, is quite plainly but the introduction of the principle of faith as a necessary factor in the plan of salvation, for in the twenty-second verse of the same chapter, we read: "After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized." Again in the same chapter, verses three and five, it is recorded: "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." Add to these important sayings, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that *doeth* the will of my Father which is in heaven." (Matt. 7: 21) and "He that heareth these sayings of mine and *doeth* them, I will liken him unto a wise man which built his house upon a rock, and the rains descended, and the floods came, and the winds blew and beat upon that house and it fell not, for it was founded upon a rock, and every one that heareth these sayings of mine and *doeth them not* shall be likened unto a foolish man which built his house upon the sand, and the rains descended and the floods came and the winds blew and beat against that house and it fell, and great was the fall of it." (Matt. 7: 24-27).

And again, "My doctrine is not mine, but his that sent me. If any man will *do* his will he shall know of the doctrine, whether it is of God or whether I speak of myself." (John 7: 16, 17.) On another occasion, when the Savior was being mistreated because He told the Jews He was the Son of God, He exhorted them saying: "If ye believe not me, believe the *works*: that ye may know, and believe, that the Father is in me, and I in him." (John 10: 38.) When the time approached that the Savior knew He should shortly be lifted upon the cross, He was very anxious that His disciples should learn to go alone, to stand on their own feet, because He could not remain with them in person much longer. In summing up His teachings, He puts it thus: "He that believeth on me, the *works* that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father." (John 14: 12.) As evidence that *none* of the commandments laid down by the Lord may be ignored, we read: "Whosoever, therefore, shall break the least of these commandments, and teach men so, he shall be called least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matt. 5: 19.) The passages of Scripture that bear out the Latter-day Saints' version that faith without works is as nothing, are so numerous that in an article of this character, we cannot even mention a tenth part of them. The reader is referred to James 1: 14-26, for additional positive and incontrovertible evidence.

The context of the second chapter of Paul's epistle to the Ephesians, shows that the Apostle's words, "By grace are ye saved through faith: and that not of yourselves," refer unmistakably to the redemption from the sin of Adam. "As in Adam all die, even

so in Christ shall all be made alive." (I Cor. 15: 22.) In those days men did not believe that Christ had come, as the Jews do not believe it to-day, and the burden of the preaching of the disciples was to convince the people that the promised atonement had taken place, and the way prepared whereby they might return unto their heavenly Father, being released from the bondage of endless death.

The third passage referred to in the beginning of this article, namely, I. John 1: 7, is such a mutilation of the idea expressed in the verse from which it is taken, that we cannot understand how men dare use it as they do. The Apostle Peter warns the saints against those who wrest the Scriptures (II. Peter 3: 16), speaking more particularly of the epistles of Paul in which he says there are things not easy to be understood, and he says that they who do so, do it to their own destruction. What shall we say, then, of teachers of religion who would deliberately "lift" a few words selected for their own purposes, out of a verse which in its entirety reads: "But if we walk in the light, as he (the Savior) is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." It may not always be practicable to quote a whole chapter in a short exposition of a principle; but to persistently, and with positive purpose, ignore and deny one part of the sentence, while hanging on another part, is nothing short of malicious "wresting." The Latter-day Saints agree to the sentiment of the entire statement of St. John, but refuse to accept the mutilated version offered by so-called "Christians."

"Mormonism" regards faith as the incentive to all action, whether spiritual or temporal. It is the beginning of all achievement. Without faith nothing whatsoever would be accomplished. We have a seed-time because we have faith that there will come a time of harvesting. We fear (love) God and give glory to Him, because we believe that He will reward us for our good deeds. (See Rev. 20: 12.) We shape our lives according to His commandments because we believe He has power to save us. We approach Him in confidence, relying implicitly upon Him to deal justly with us, since He is no respecter of persons, "but in every nation he that feareth him and *worketh* righteousness, is accepted with him." (Acts. 10: 35.) We believe that God is all that He has been represented to be, by those "holy men" who wrote as they were "moved by the Holy Ghost," and we exercise faith in all things that He has revealed.

By faith the gospel was restored and the Church of Christ re-established in the latter days, because he whom the Lord had chosen believed Him faithful who had promised that the work should be done. By faith the great work has been carried on from its inception to the present time, because the saints have combined their belief with the proper works. By faith four great temples have been erected and dedicated to the Lord. By faith two

thousand missionaries are sent out yearly to preach the gospel to the nations of the earth. All this is the result of faith, but not the faith that scorns work. No, it has been done by a faith such as the Apostle Paul illustrates in his epistle to the Hebrews: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. * * * By faith Abraham, when he was tried, offered up Isaac." This is the quality of faith that the Latter-day Saints recognize, and since it accords with Holy Writ, surely no true Christian would dare question it.

Therefore, any conception of faith which does not comprehend the whole principle is not sufficient unto salvation. The "Apostle to the Gentiles" gives the following definition of this great foundation principle: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. 11: 1.) But this was not a complete definition, in all its phases, as the author goes on to elaborate, devoting the whole chapter to the development of the idea. In speaking of the Priesthood of the Son of God (Heb. 5: 9) Paul says: "And being made perfect, he became the author of eternal salvation unto all them that *obey* him." From these passages we may reasonably conclude that belief and obedience are necessary elements of faith.

"But in vain do they worship me teaching for doctrine the commandments of men." (Matt. 15: 9.)—S. N. L.

MINUTES OF LIVERPOOL CONFERENCE.

THE semi-annual Liverpool conference of the Church of Jesus Christ of Latter-day Saints, assembled in the Town Hall, Accrington, on Sunday, October 31st, 1909. There were in attendance: President Charles W. Penrose of the European mission; Sister Romania B. Penrose, of the General Board of Relief Societies; President E. H. Williams and thirty-two traveling elders of the Liverpool conference. Elders S. Norman Lee and D. Ray Shurtliff from the Liverpool office were also present.

The first service commenced at 10:30 a.m. by singing, "Beautiful day." Prayer was offered by Elder Archie Larson. Second hymn, "O, say what is truth."

President E. H. Williams welcomed all and invoked the blessings of God upon the congregation. The statistical and labor reports for the past six months were read and accepted. The general and local authorities were presented and unanimously sustained.

Elder Mark H. Greene reported the Nelson branch. The saints were endeavoring to live up to the precepts and doctrines that they were taught, and aided very much in the spread of truth.

Elder Caleb E. Summerhays rejoiced in the union and harmony existing in the Preston branch. Was thankful to God in being counted worthy to be numbered among such a noble band of ambassadors of Christ as are laboring in this part of the Lord's vineyard.

Elder J. Y. Card said that we should seek diligently to live up to the truth which we have embraced, and in doing so we go on unto perfection. Christ said unto those who believed on Him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." We have a war, not against the righteous, but against Satan and his hosts.

President Penrose advised the saints to take interest not alone in what the preachers have to say about the doctrines, but in the reports which show the condition of the conference, the labors of the elders and the growth of the great latter-day work. Our religion is the religion of doing. Faith is the moving cause of all action. They who accept the true gospel of Christ, will do works of righteousness, which the true gospel of Christ requires. Many people in Christendom think that no one is capable of doing righteously before God, but all are most miserable sinners and need to do nothing, as Christ has done it all. We have the power within us to choose between right and wrong. Practical religion teaches us to wrestle with ourselves; to bring ourselves in subjection to the will of God. Christ has given us the way to overcome all evil with good. Let us follow Him and do righteously, for what man soweth, that shall he reap. They who are not willing to bear the cross, shall not wear the crown. Urged the elders, as well as the saints, to be prompt to meet all obligations, both to man and to God. The world has gone astray by following the precepts and dogmas of men. God has set His hand for the last time to bring about the reign of righteousness.

Meeting was brought to a close by singing, "Do what is right." Benediction by Elder Garland H. Pace.

The second meeting commenced at 2 p.m. The congregation sang, "The Spirit of God." The invocation was offered by Elder Thomas Walton. The sacrament was administered by Elders Vincent Bennion and F. H. Chambers.

Elder W. Alma Richins said he and those who had been laboring with him at Burnley, were teaching and trying hard to instill the principles of the gospel into the hearts of the young and rising generation. The Sunday School is the best place to do this.

Elder J. M. Bernhisel Jr., said the Latter-day Saints should live exemplary lives, as they have received light; they have a great incentive to serve God and keep His commandments. Explained the parable of the good Samaritan. Bore a strong testimony to the plan of salvation.

Elder John Carter said that many who accepted the gospel when he was here on his first mission had been lifted from lowly stations in life to high and respectable places. The gospel has brought this about. People in the present dispensation are not satisfied with the theories and dogmas of men, that tickle the ears of the ungodly, and require not works of righteousness. We shall be held accountable for our acts. If we reject the right way, condemnation awaits us, if we accept it eternal life is our reward.

Elders C. E. Summerhays, Harold W. Langton, W. A. Richins and Clinton Alston sang, "O my Father."

President Penrose said that this song contains, within itself, a splendid sermon. Spoke on the pre-existence of the spirit of man.

The great difference between us and the professed believers of the Jewish Scriptures is, we believe in present revelation. That which God reveals in this day explains and corroborates that revealed aforetime. Spoke of our dual being, of God being our common Parent in the spirit. Christ has made known in this day that we are His brothers and sisters in the spirit, and that He is the first-born of every creature. It was essential for our advancement that we take upon us a mortal body, and be made acquainted with the lower elements. Death is the separation of spirit and body. There is consciousness of the spirit between death and the resurrection. The resurrection is the re-uniting of spirit and body. This will come to all. But there are different degrees of glory, and the way to complete exaltation is by following Christ, as He said, "I am the way, the truth and the life; no man cometh unto the Father but by me." The first steps in this way are faith, repentance, baptism by immersion by one having authority; also the birth of the Spirit, which comes by the laying on of hands. Christ suffered for sins, that He might bring us unto God; if we diligently strive to keep His commandments, we shall receive glory, honor, immortality and eternal life.

Between the afternoon and evening meetings Sister Romania B. Penrose met with the Relief Societies and other sisters and gave them valuable instructions on practical duties.

The meeting commenced at 6 o'clock, singing, "An Angel from on high." Prayer by Elder Richard W. Young, Jr. The quartette sang, "Sweet Sabbath Eve."

Elder S. Norman Lee expressed himself as very much pleased at having the privilege of being closely associated as assistant editor of the *Star* with President Penrose, a man of God, and one of great literary ability. Said he felt in every part of his being the truthfulness of this latter-day work. The gospel he preached and wrote about was not his, but the Redeemer's. Gave assurance that all who desire the truth can get a testimony for themselves, if they will do the will of the Father.

President Penrose urged the saints to pay strict attention to what is said, that they may be able to remember it. "Treasure up in your hearts good things, by placing your mind and soul in a condition to be impressed." Read the tenth Article of Faith, and delivered a discourse on the dispersion of Israel and Judah among all nations, the journeyings of the former to the north, the colonising of America by descendants of Joseph, the visit of the Savior to them after His resurrection, His promise about visiting the tribes that had been led by the Father to a place unknown to the Jews and the Nephites, and the great work of restoration and gathering of both Israel and Judah which he showed had already commenced. Read from the Bible, Book of Mormon and Doctrine and Covenants on these points, bore testimony to the revelations of God in this dispensation, and earnestly exhorted the saints to faithful adherence thereto.

President E. H. Williams expressed his satisfaction with the services. Bore testimony to the great work we are engaged in and adjourned the conference for six months.

Elders S. N. Lee and D. R. Shurtliff sang a duet, "The morning breaks, the shadows flee."

The conference was brought to a close by singing the Doxology. Benediction by President E. H. Williams.

Saturday, October 30th, President Penrose met with the elders in priesthood meeting. Gave them many valuable instructions in relation to their labors.

EARL JACKMAN, Clerk of Conference.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 4, 1909.

THE "LOST TRIBES" AND THE RESTORATION.

One of the Articles of Faith of the Church of Jesus Christ of Latter-day Saints, states: "We believe in the literal gathering of Israel and in the restoration of the Ten Tribes." The term Israel is used in scripture to cover the whole seed of Jacob, who was named Israel by divine direction. The nation under that name comprised descendants of the twelve sons of Jacob, forming twelve distinct tribes but united under one government. They occupied and possessed Palestine—The Holy Land, and were favored with Prophets inspired of God for their direction and instruction, until they became so rebellious and wicked that the Lord withdrew His blessings from them and delivered them into captivity.

After the death of King Solomon, a division took place by which the tribes of Judah and Benjamin remained under Rehoboam, the son of Solomon, and the Ten Tribes revolted and followed Jeroboam, particulars of which will be found in I. Kings 12. In consequence of their idolatry and iniquity, the Lord permitted the King of Assyria to take them captive and he carried them out from Samaria into Assyria, as may be learned from II. Kings, 17. Some portions of those tribes mingled with Judah and Benjamin, including many of the house of Manasseh, and these were comprehended in the kingdom of Judea, and were classed as the Jews, under the kings of Judah. But Judah also became corrupt and rebellious, and God permitted their enemies to come upon *them*, and they were carried away captive into Babylon. However, many of them were subsequently liberated to return to Jerusalem and rebuild the House of the Lord. But in later years the Lord rejected them and they were scattered among the nations, in fulfillment of the predictions of their great prophet Moses, as recorded in Deuteronomy, particularly in chapter twenty-eight.

The Ten Tribes, really but nine and a half, because of the union of part of the tribe of Manasseh with Judah and Benjamin, managed many years later to escape from Assyrian bondage, and to make their way northward, passing up through Europe to distant points as described somewhat in the Apocrypha. Ezra the Prophet, or Esdras as he is named in that collection of non-canonical

books, states that he beheld in vision many events to occur in the future, and wrote as follows concerning the Ten Tribes:

And whereas thou sawest that he gathered another peaceable multitude unto him; those are the Ten Tribes which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the King of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered Euphrates by the narrow passages of the river, for the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go, viz., of a year and a half; and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the streams again, that they may go through; therefore sawest thou the multitude with peace. But those that he left behind of thy people are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And then shall he show them great wonders. (II. Esdras 13: 39-50,)

In consequence of the occurrences herein briefly related, the terms Judah and Israel were employed to designate the distinction between the tribes that revolted and those who remained under the kings of Judea, the former being called Israel and the latter Judah. In the Old Testament Israel is frequently named as Ephraim, because Ephraim obtained the birthright in the house of Joseph, as *he* obtained it in the house of Jacob, so the prediction that in the latter days "Ephraim shall not envy Judah and Judah shall not vex Ephraim" (Isaiah 11: 13) will be fulfilled in the gathering of latter-day Israel. In the tenth Article of Faith, mentioned in the beginning of this article, "The Gathering of Israel" signifies the whole House of Israel, but specifically mentions the "restoration of the Ten Tribes." Prophecies concerning the return of the whole House of Israel from their long dispersion are numerous in the Hebrew scriptures, notably in Isaiah, Jeremiah, Ezekiel, Zechariah, etc. For instances see Isaiah 11, Jeremiah 30-31; Ezekiel 37, Zechariah 12-14.

In the journey of the tribes of Israel northward, there is no doubt that many of their number halted by the way and their posterity became mingled with the nations inhabiting the countries through which they passed, so that the saying of Hosea (chap. 7:8) came to pass, "Ephraim hath mixed himself among the people," and the sayings of other prophets that Israel would be scattered among all nations were fulfilled. Judah also, in process of time, was dispersed in like manner, but the special identity of that race was preserved in facial and other racial peculiarities. In these last days the Lord has commenced the great work of the gathering of Israel, and in connection with it, He has commanded the building up of Zion on the Western Hemisphere, and has set up an "ensign for the nations" and is assembling "the outcasts of Israel" to the

mountain of the Lord's house. (See Isa. 2:2-4; Mic. 4:1-4.) A movement is also on foot among "the dispersed of Judah" for the rebuilding of Jerusalem. (Isa. 11: 12, also 18: 3.) Wherever the blood of Israel exists, being reproduced and maintaining its identity through all generations, even though mingled with the blood of the Gentiles, that is counted for Israel.

This may seem somewhat obscure to people who do not understand the abiding laws of heredity, but as the peculiar traits of modern animals are distinct reproductions of similar traits in remote ancestors, so it is in humanity, and the full meaning of the promise to Abraham that in him and in his seed all nations should be blessed, will be disclosed in the grand gathering of his descendants previous to the Second Advent of the Son of God, who was also of the seed of Abraham through the tribe of Judah. But it may be asked, are the special promises concerning that portion of Israel usually called "the lost tribes" realized in the general gathering now referred to? The answer is no, except in part.

A portion of the house of Joseph through the loins of Ephraim and Manasseh are to be found on the American continent, as revealed in the Book of Mormon. A small colony, called out of Jerusalem about six hundred years before the first coming of Christ, were established on that land, and their history, with accounts of Divine manifestations through their prophets, were placed on record by hieroglyphs on metallic plates, which were revealed to the Prophet Joseph Smith and translated by him into the English language, under the title of the Book of Mormon, after the name of the prophet who compiled and abridged them. In that remarkable record we read of the visit of the resurrected Christ to the house of Joseph on that western land. There he established His Church after the pattern and order of the Church at Jerusalem, and clearly expounded His gospel to the Twelve whom He chose there to minister in His name. He said:

Ye are my disciples and ye are a light unto this people who are a remnant of the house of Joseph. And behold this is the land of your inheritance; and the Father has given it unto you and not at any time hath the Father given me commandment that I should tell it unto your brethren at Jerusalem; neither at any time hath the Father given me commandment that I should tell unto them concerning the other tribes of the House of Israel whom the Father hath led away out of the land. This much did the Father command that I should tell unto them; that other sheep I have which are not of this fold; them also must I bring and they shall hear my voice; and there shall be one fold and one shepherd. * * * And they understood me not for they supposed it had been the Gentiles; for they understood not that the Gentiles should be converted through their teaching; and they understood not that the Gentiles should not at any time hear my voice; that I should not manifest myself unto them, save it were by the Holy Ghost. (III. Nephi 15: 12-23.)

And verily, verily, I say unto you, that I have other sheep which are not of this land, neither of the land of Jerusalem, neither in any parts of that land round about, whither I have been to minister. But I have received a commandment of the Father that I shall go unto them and that they shall hear my voice, and shall be

numbered among my sheep, that there may be one fold and one shepherd. Therefore I go to show myself unto them, and I command that ye shall write these sayings after I am gone, that if it so be that my people at Jerusalem, they who have seen me and been with me in my ministry, do not ask the Father in my name that they may receive a knowledge of you by the Holy Ghost and also of the other tribes who they know not of, that these sayings which ye shall write shall be kept, and shall be manifested unto the Gentiles that through the fulness of the Gentiles the remnant of their seed who shall be scattered forth upon the face of the earth because of their unbelief, may be brought in or may be brought to a knowledge of me their Redeemer. And then will I gather them in from the four quarters of the earth; and then will I fulfill the covenant which the Father hath made unto all the people of the house of Israel. (III. Nephi 16: 1-5.)

Thus it will be seen that in addition to the Israelites scattered through the nations, there was a body of them to whom Jesus Christ ministered, and that they were separate from their brethren in some place unknown to those in Palestine and in America. As the Nephites were commanded to write that which Christ delivered to them, so doubtless the other tribes of Israel would be required to write that which he delivered to them. That this is not a mere inference from that which we have cited, we will here quote from a revelation given to an earlier Nephi, even the son of Lehi, at least five centuries previously. The Lord, speaking of the false notion that because he had revealed to the Jewish prophets those things contained in the Bible, these were all His words, declared:

For behold I shall speak unto the Jews and they shall write it; and I shall also speak unto the Nephites, and they shall write it; and I shall also speak unto the other tribes of the House of Israel which I have led away, and they shall write it; and I shall also speak unto all the nations of the world and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews; and the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews.

This is conclusive, and we may look for the coming forth of the records of the lost tribes, in the due time of the Lord, associated with the gathering in of scattered Israel, as the record of the Nephites has been brought forth in fulfillment of His word through ancient prophets on both hemispheres. "The north" has been mentioned both in ancient and modern lands as a place where Israel would be gathered from, and this has led to the notion, entertained by some persons, that the lost tribes were located somewhere in the neighborhood of the north pole. This has not been an established doctrine of the Church, but simply a theory that has been deduced out of some of the sayings of the prophets. The most pointed and pertinent revelation concerning the location of the tribes in the north, is contained in section 133 of the Doctrine and Covenants, which is an appendix to the volume itself. It is given in these words:

And they who are in the north countries shall come in remembrance before the Lord, and their prophets shall hear His voice, and shall no longer stay them-

selves; and they shall smite the rocks, and the ice shall flow down at their presence. And an highway shall be cast up in the midst of the great deep. Their enemies shall become a prey unto them. And in the barren deserts there shall come forth pools of living water; and the parched ground shall no longer be a thirsty land. And they shall bring forth their rich treasures unto the children of Ephraim my servants, and the boundaries of the everlasting hills shall tremble at their presence and there shall they fall down and be crowned with glory even in Zion by the hands of the servants of the Lord, even the children of Ephraim and they shall be filled with songs of everlasting joy. Behold, this is the blessing of the everlasting God upon the tribes of Israel, and a richer blessing upon the head of Ephraim and his fellows.

These promises in latter-day revelation are in harmony with the predictions of the ancient Hebrew prophets, and clearly refer to a body of people descended from the remnant of Israel called the "lost tribes." Their ancestors, in a remote region, received the administration of the resurrected Christ, and probably of prophets who preceded his coming. The word of the Lord thus conveyed was recorded, and those writings are to be brought forth in the last dispensation to be united with the Jewish and Nephite writings, according to the word of the Lord herein previously quoted. The gathering of that branch of the house of Israel "from the north countries" could be effected by their return to Palestine, whence they could proceed to the land of Zion on the western hemisphere, and receive the promised blessings from the hands of the children of Ephraim. The patriarchal blessings bestowed by inspiration upon many of the Latter-day Saints show that the large majority of them, especially those holding the Priesthood, are of the house of Ephraim, the Lord's "first-born" in the gospel of the latter-days. (Jer. 31: 9).

But the indications are that these "outcasts of Israel" are to come from the north by the regions of ice to the boundaries of "the everlasting hills," which we understand to be the great chain of mountains reaching from the extreme north down to the south on the western continent, the land given to Joseph in the blessings pronounced by Jacob and by Moses. (Gen. 49: 26; Deut. 33: 13-17.) This, however, does not warrant the idea that they must necessarily come from a place in close proximity to the north pole, nor do the alleged "discoveries" of that point by Dr. Cook and Lieut. Peary demonstrate that there is no undiscovered land, inhabited by tribes unknown to the rest of the world, in an extreme northern locality.

The explorations in search of the north pole have proceeded from the western hemisphere. Reference to a terrestrial globe or to a map of the polar regions, will show that there is yet a vast undiscovered region between the pole and the eastern hemisphere and part of the western. We do not make any assertion that there are lands or people there located, but simply refer to this fact to show the possibility of a literal fulfillment of ancient and modern prophecy on this subject. For, allowing full scope for the

poetic imagery and hyperbolic phrases in oriental language, there is sufficient direct prophecy concerning the restoration of Israel to show that, the actual return of the tribes led away by the Lord into the north countries will be brought about as described.

The Lord's ways are often mysterious and wonderful and far above the thoughts of man, but His promises are sure and will all be fulfilled. We are living in the grandest of all dispensations, when Israel shall be gathered and Judah restored, and Christ will be revealed to "reign in Mount Zion and in Jerusalem and before his ancients gloriously," and all things in Him shall be gathered in one. Let His saints look for His appearing and His kingdom, and be prepared for the fulfillment of "all things spoken of by the holy prophets since the world began," by walking in His ways and keeping His commandments.

C. W. P.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference have been changed to 375 Moss Lane East, Whitworth Park, Manchester.

Sale of Work at Halifax.—On October 9th the members of the Relief Society held a successful sale of work in the meeting room, Bedford Square. Sister Horsley (wife of President Horsley of the Leeds conference) opened the sale. She commended the sisters for their efforts in providing such a goodly supply of articles for sale, and invoked God's blessings on their work. At intervals vocal and instrumental selections and recitations were rendered. The weather was fine and a large number of saints and friends were in attendance. The sum of £5 7s. was realized, which will be used for the relief of the sick and needy.

Elders Visit Calvanistic Sunday School.—Elders John H. Goddard and William H. Fowler, of Pontypool, South Wales (Bristol conference), write of a number of visits they have made to a Calvinistic Sunday School where they gained admittance through the instrumentality of Brother George Biggs of that place, a member of the branch. The elders have visited the school three times in the past two months and each time they have been given splendid chances to explain the ordinance of baptism, that subject coming up each time in the class exercises. They expect to attend again on November 7th and continue their instructions. The brethren point to this remarkable opening as an evidence of what can be done by the saints in the way of missionary work, where they are not afraid to let their light shine.

Conference at Aarhus.—The Aarhus fall conference commenced Saturday evening, October 2nd, there being present Presidents

Andrew Jenson and Olaf J. Anderson of the Copenhagen office; President Isaac A. Jensen from Aalborg conference: and President John C. Christophersen, together with twenty-one elders from Zion. A good spirit prevailed, and the elders felt much encouraged, and left for their fields of labor with renewed determination. Our meetings were well attended by both friends and saints. During the month of September there were eighteen baptized in this conference. Last night two received baptism, and we expect to hold another service this evening when two more will be received into the Church. Since last spring conference we have baptized forty in this conference. Prospects look very bright for the future. The "Udstillingen" (Exhibition) is closed, and people have begun to visit our meetings much better.—ORSON A. GARFF, conference secretary.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home to-day per s.s. *Dominion*: From Great Britain—J. M. Brown, J. D. Allen. From Scandinavia—I. P. Thunell. With the company were twenty-eight emigrants in charge of Elders J. M. Brown, J. D. Allen and I. P. Thunell.

Baptisms.—An impressive baptismal service was held in St. George's Baths, York (Grimsby conference), on Thursday evening, October 28th, 1909, at which one candidate received the ordinance at the hands of Elder Kendall U. Brown. A number of saints and friends were in attendance.

A baptismal service was held at Glasgow (Scottish conference), Saturday evening, October 30th, at the Gorbals Public Baths. Three persons were baptized, Elder Lorenzo S. Burt officiating.

On Saturday evening, October 30th, we had a baptism at the Swinton and Pendlebury Baths (Manchester conference), when two persons entered into the waters of baptism, the ordinance being performed by Elder John M. McMurdie. Appropriate remarks for the occasion were made by Elder John M. Young.

On Sunday October 31st, ten persons were baptized at the Turkish Baths, High Street, Birmingham (Birmingham conference). Five of them were from the Blackheath branch, one from Dudley, and four from Birmingham. About seventy-five saints and friends were present. Elders Thomas F. Greenwood, Joseph A. Vance, and President L. H. Durrant made appropriate remarks for the occasion. Elders David Hyden, Franklin J. Adams, and Mark F. Strong officiated.

District Meetings.—Elders Watterson and Bradshaw report an unusually interesting district meeting at Haworth, near Keighley (Leeds conference), held on the 24th ult. In their street meetings in this vicinity during the summer, considerable opposition has

been encountered. A number of bigoted zealots banded together and called themselves anti-Mormons, led by a professed minister. The activities of the Elders, aided by the energies of these prejudiced anti-Mormons, served to make the mission of the saints well known within a considerable radius of Haworth. On the occasion of this district meeting, which had been well advertized, there were nearly two hundred and fifty strangers present at each of the sessions, afternoon and evening. President and Sister Horsley, Elders B. S. Young and J. H. Bradshaw were present, the latter presiding and President and Sister Horsley speaking in the afternoon and Elder Young and Sister Horsley speaking in the evening. The minister-leader of the opposition was there with a crowd of his disturbers, and raised some discussion, but did not succeed in deterring the speakers from expounding the truths of the everlasting gospel to the evident pleasure of the honest and clean-minded. The brethren declare that the agitation has helped the cause in drawing attention to it. Well-disposed people are giving them a hearing and many have begun serious investigation, some already having embraced the truth with glad hearts.

Successful Socials.—On Monday evening, October 18th, a concert was given by the Carlisle branch (Newcastle conference), in their hall at 47 Scotch Street. An excellent program was rendered, which included the good talent of the members of the branch, also that of several non-members. With the small charge of sixpence for admission over £2 was raised, which will pay off the indebtedness of the branch; also leave a surplus which will be used to purchase some hymn books which the branch is badly in need of.

A social was held in Thrift Hall, Grimsby (Grimsby conference), October 15th, in honor of Elder William G. Clark, who labored in this branch for a year, but was called to Leeds conference. The social was given under the auspices of the Mutual Improvement Association. A program was rendered and refreshments served. President Bennett, Elder Clark and his brother and sister from Zion, and about one hundred and twenty-five saints and friends were present.

On Thursday night, October 7th, a very successful social was given in honor of Elder George A. Parry. Some forty saints and friends assembled to pay their respects to him. A good program was enjoyed by all, and refreshments were served. During the time spent in Wigan, Elder Parry has made many friends. As a token of esteem for his faithful work he was given a useful present.

On Saturday, October 23rd, the saints of the Wakefield branch (Leeds conference) gave a splendid "tea" and concert. It was a success, both financially and socially. Many of the friends present expressed themselves as well pleased with what they saw and heard, and all feel that some interest has been aroused that will result in good.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXXI.—THE MOVE SOUTH.

Textbook: One Hundred Years of Mormonism (Evans), pp. 462-72.

Reference: History of Utah—Whitney, Vol. 1, Chapters 28-31.

I. PIONEER DAY, 1857.

1. Developments of the ten years' sojourn.
2. Special celebration in Big Cottonwood Canyon.
3. The four messengers.
4. "An army to suppress the rebellion."

II. CAUSES LEADING UP TO THE ARMY'S COMING.

1. W. W. Drummond as Federal Judge. (a) His conduct and character. (b) False reports to Government. (c) Charges refuted by deputy clerk.
2. Magraw's revengeful letter. (a) How inspired.
3. The United States President's action. (a) What it should have been. (b) Likely reason for sending army.

III. THE EXODUS.

1. Attitude of the "Mormons."
2. Brigham Young's attitude as Governor.
3. Preparation for and the move. (a) Difficulties of.

IV. THE ARMY.

1. Worried by Lot Smith and others.
2. Their threats.
3. Winter at Fort Bridger.
4. The new Governor. (a) His findings.
5. The Peace Commission. (a) The "amnesty."
6. Army permitted to enter. (a) Reception. (b) Camped at Cedar Valley.
7. The "Mormons" vindicated.

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